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These extraordinary effects, produced by music, furnish a strong and weighty argument, of our superiority to the brute creation. That their nature and ours are completely different. That we are possessed of souls; and that pleasure of a pure, refined, and spiritual nature, infinitely superior to the low, beastly, and sensual gratifications of animals, and epicures, are capable of affording an infinitely superior happiness.

The study of music should be diligently recommended to the young. It may prove the happy means of preserving them from temptation; of restraining them from the ensnaring and contaminating paths of vice; and preventing an uninterrupted intercourse with the world from blunting the fine feelings of the soul, and reducing them to the degrading state of mere animals, intent on the pursuit and acquisition of worldly gain. The love of music may, perhaps, be productive of another very important advantage. It may induce a considerable number of young men, who now devote their leisure hours to the destructive pleasures of the tavern, the bagnio, or the gaming table; to relinquish so sinful, so degrading, and so ruinous a course, and to spend those leisure hours in a less expensive, and certainly a much more innocent, rational, and delightful a manner.

In the country, where the youth possess less frequent opportunities of cultivating a friendly intercourse with each other, than in large towns, music should certainly be prized as of inestimable value. The hours of rest and leisure would no longer hang as a heavy burden on their hands; their fancy and imagination would no longer be racked, to contrive expedients to pass those gloomy tedious hours; nor would their steps so often involuntary lead towards the alehouse, that scene of low de-

bauchery; but each would be provided with an infallible antidote for the horrors of idleness; and the enlivening sounds of a violin, or the soft tones of a flute, would contribute towards increasing domestic felicity, and inspire cheerfulness and contentment in every peasant's cottage.

MARCELLUS.

*For the Belfast Monthly Magazine.*

IT is much to be regretted, that the language of censure and ridicule is of so easy acquirement, as to be within the range of the meanest capacity. No very extraordinary exertion of intellect is required to misquote, misrepresent, or calumniate. The words absurd, ridiculous, nonsensical, may be pronounced with as imposing an air, and as strong an emphasis, by the merest blockhead, as by the man of the greatest talents. And while indolence and ignorance can be gratified with so slight an effort, can we expect them to withhold their dull jests, and silly sneers? Can we expect them to sit modestly down in the lowest place, and listen, that they may learn? That were, we need not scruple to say, a perversion of nature. Every animal must have its own appropriate nourishment.

“*Pasce l'agna l'erbette, il lupo l'agne.*”

Malicious envy must be gratified with senseless gibes, and empty vanity may be allowed its portion of loud impertinence, and unmeaning ridicule.

It may be supposed, that a mind possessed of even a moderate degree of firmness, would remain perfectly unmoved by the cavils of ignorance, and proceed quietly on its way, without deigning to notice the braying ass, or yelping cur, that would

obstruct his passage. But, if we appeal to authority, we shall find, that this not always the case. It must have been while smarting under the lash of some of these minor critics, that Johnson penned those lines, which seem to express so poignant a feeling.

"Fate never wounds so deep the generous heart,  
As when a blockhead's insult points the dart."

Ulysses, we find, was not entirely unaffected by the reproaches of Thersites.

Νε φατο, νεκέιων Αγαπει μονα, πορεία  
λασσον,  
Θροττες ρᾶ δ ἄκα παρέσαλο διο οδυσσε  
και μιν πνόδηα ιδων χαλεπῶ ηνίκατο  
μενθα.

But, leaving authority, and considering the matter uninfluenced, and unprejudiced, we shall be convinced, that these small wits, of whom we now speak, are on no account deserving of consideration. Their insipid jests may delight themselves, and those who resemble them, but ought to excite no emotion, except compassion, in the minds of those who are the objects of them. What a pity, that when they labour so hard to be witty, at the expense of others, they have not sense enough to perceive that themselves only are ridiculous. How many stale jokes would then be suppressed! How many loud laughs silenced! But, are we to expect this? Are we to hope, that folly will correct itself, and learn to imitate wisdom, by preserving a decent silence? It is to be feared not. Many of these little genius's have, doubtless, in a moment of mortifying disappointment, taken the resolution, the strange resolution, to be

witty no more. But it is with the foibles, as with the better qualities of the mind.

"Naturam expellas furcā tamen usque recurret."

While envy, malice, and vanity, find it so easy to censure and ridicule, by the application of a few vague, and undefined epithets, we may still expect to hear them pronounced with imposing gravity, or sneering malignity, by people who are in every respect beneath contempt; we may still expect the loud laugh of ignorance, and the dull sneer of impertinence.

Fortunately, it requires no great exertion of mind to listen with calmness to the petty malice of these scorners. All that is needed, is to look at them in their true light, and we shall then be more inclined to allow them their little joke, than to feel any resentment excited by it. Their folly must have exercise, their vanity must be gratified, and until we can change the constitution of their minds, we must allow them that food, which is adapted to it in its present state.

Dublin.

C.E.

For the Belfast Monthly Magazine.

WHAT is that internal monitor in man, that checks him for his vicious actions, inclines him to pursue virtue, and judge of the comparative merit of moral actions? It is CONSCIENCE; but whether it be instinct, or a faculty different from the other powers of the mind, or whether it be sympathy, is a subject about which Philosophers have widely differed.

Viewing it as an instinctive principle in our constitution, seems to be erroneous, as the phenomena with